

GUACANAGARI PONTIAC BLACK HAWK
 MONTEZUMA CAPTAIN PIPE KEOKUK
 GUATIMOTZIN LOGAN SACAGAWEA
 POWHATAN CORNPLANTER BENITO JUAREZ
 POCAHONTAS JOSEPH BRANT MANGUS
 SAMOSET RED JACKET COLORADAS
 MASSASOIT LITTLE TURTLE LITTLE CROW
 KING PHILIP TECUMSEH SITTING BULL
 LINCOLN OSCEOLA CHIEF JOSEPH
 TEDVUSKUNG SEQUOYA GERONIMO
 SHABONEE



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 AND DEVELOPMENT OF THE
 PEOPLE REPRESENTED BY THE
 ABOVE CHIEFS AND WISE MEN
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Our Catholic Indian Missions

A Paper read before
The Catholic Missionary Congress
Chicago, November 16, 1908

BY
REV. WM. H. KETCHAM
Director Bureau Catholic Indian Missions



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OUR CATHOLIC INDIAN MISSIONS.

The spirit of Christianity is essentially the missionary spirit, embodied in the Divine command to "teach all nations" and to "preach the Gospel to every creature."

Every true Catholic heart burns with desire that Christ's Kingdom may be firmly set up among all mankind. The history of the past evidences the effectual manifestation of this desire on the part of our forefathers; the story of the present should, in fact, *must* give like testimony to the practical Christianity of our own time. One of the strongest arguments that drew to the cause of Columbus the Catholic mariner, the favor of Isabella the Catholic queen, was the extension of God's Kingdom that would result from the proposed voyage through untravelled regions, and the salvation of the natives who might be discovered in hitherto unvisited territories. The dreams of the Great Admiral in due course of time developed into realities, and hence it is to Columbus and Isabella that we trace the origin of our Indian missions, although, willing and blind instruments in the hands of Divine Providence as they were, neither was aware of the specific work so generously undertaken. Well did the Catholics of those days respond to the call for the salvation of the Red Man. Missionaries came over in great numbers, while every cavalier, no matter how hard his heart nor how sinful his life, esteemed himself as one divinely appointed to assist in the subjugation of the vast Indian population of the Western Hemisphere to the Gospel of Jesus Christ. How nobly and effectively Spain did her part and how consistently her work has been continued by the many Republics to which she gave birth, is plainly attested by a glance at the country from the Rio Grande to Cape Horn.

Nor did France fail in the obligation she felt upon her to evangelize the natives of America, and although her possessions have been erased from the map, the evidences of her mission work are still to be found in Canada and in this Republic.

The Catholic Church in the United States fell heir to the apostolic achievements of Spain and of France, and to this day the Catholic Indians of California, Arizona and New Mexico, generally speaking, are a heritage from Spain, while those of Maine and many of Wisconsin and Michigan have been bequeathed to her by France.

In 1791 the Chiefs and Headmen of the Indians of Maine petitioned Bishop Carroll to send them a priest that they might not be without the Sacraments and the consolations of Holy Religion, and as soon as it was possible to do so Bishop Carroll complied with their request. This may be regarded as the initial step on the part of the American Church in the fulfilling of her obligations to the aboriginal inhabitants of the land. As the nation grew to the westward, and particularly after the Louisiana purchase, her Indian mission field was greatly widened and vast hordes of roving pagans claimed her attention, nor was she slow to respond to their call, considering the limited number of priests at her disposal and the poor and widely scattered white flock which demanded her consideration. Eventually, New Mexico, Arizona and California, with their contributions of thousands of Catholic Indians, came within the pale of the American Church, as did the vast Oregon Territory with its teeming population of Indians, many of them Catholics.

At no time was there any disposition on the part of the Church to shirk the new obligations that fell thick and fast upon her. Her zeal was restrained only by her poverty and dearth of priests. At all times the Apostolic spirit and heroic effort to meet these obligations were present to her. At the time of greatest need God raised up De Smet, the Apostle of the Indians of these later days, who blazed the way throughout all the Northwest and led on and settled among the savages those bands of heroic Jesuit missionaries who have written in our national church history its brightest page.

The seal of the labors and all but martyrdom of these Sons of Loyola is set upon the Indians of Oklahoma, Kansas, Wyoming, South Dakota, Montana, Idaho, and many of Oregon and Washington, while on some of the tribes of the old Oregon Territory the impress of the Oblates is conspicuously in evidence. But so large was the field that even to this day it has never been adequately covered, despite the fact that Franciscans came to the rescue in Michigan, Wisconsin, New Mexico, Arizona and California, and Benedictines in Minnesota, North and South Dakota and Oklahoma, while many an heroic secular priest, particularly on the Northern Pacific coast, whose struggles and victories have remained unsung and almost unnoticed, have emulated the missionaries of the Apostolic age. Father Adrian Croquet, the apostle of the Grand Ronde Reservation, Oregon, who saw forty years of service among the Indians, might here be mentioned, as also Father Lambert Conrardi, who has since devoted himself to the lepers; and

such men as Father J. B. Boulet of the Lummi Reservation, Washington, and Father Paul Gard of the Tulalip Reservation of the same State, men still in harness, although weighted with years, making their rounds on foot, preparing their own meals, attending to their own needs—men literally worn out by physical hardships in the service—also deserve mention.

To one familiar with Indian character and Indian life and customs, the lives of the first missionaries who went among these pagans seem little less than superhuman and the results they accomplished are, in the strict sense of the term, marvelous. Degenerate pagans became pious Christians, savage life was radically reformed, and in a few short years in all the tribes visited by the priest, groups of converts had segregated themselves in order to avoid pagan contamination, and in several instances whole bands, and even whole tribes, had thrown away the "medicine" and all the practices resulting from it and been transformed into Catholic communities resembling closely in the practice of their religion the Christians of the Apostolic age.

But the white man continued to invade what the Indians believed to be territory sacred to themselves, the pagan element among them committed depredations, bitter wars ensued, and the strong arm of the Government was exerted to the end that every Indian became practically a prisoner on some reservation, subject to the continual surveillance of some Government official—needless to say the missionary fell under the same exacting supervision. Then the cry was raised: "It is better to educate than to fight, it is better to Christianize than to kill!" The Government of the United States called on the Christian denominations to do this work of educating and Christianizing, and President Grant's "Peace Policy" was inaugurated, but in such a manner that the bulk of the Catholic Indians were given over body and soul to the control of Protestant sects. There was no way of combating this evil except by prudent and well-directed effort in Washington itself. The Indian missionaries raised a cry. It was as the sound of Rachel weeping for her children. This cry reached the hierarchy and prominent lay Catholics of the East, many became active, among them Most Reverend James Roosevelt Bayley, the then Archbishop of Baltimore, General Charles Ewing, Mrs. General William T. Sherman, and others prominent in ecclesiastical and civil life, and a missionary association with General Ewing, who was styled the Catholic Commissioner, at its head, was formed at the seat of government. Later, the Very Reverend Father J. B. A. Brouillet—some-

time Indian missionary—the Vicar-General of the Diocese of Nesqually, was called to assist General Ewing. The first achievements of this association were the collecting of funds and the disbursing of the same to needy missions, the establishing of new missions, the obtaining of certain concessions from the Government, which in a measure restored the rights of conscience to Catholic Indians, under the Peace Policy, and the placing of certain Catholic Reservations under Catholic influences, which at first had been assigned to Protestant organizations. An example of the work done at this period will illustrate its efficiency. Under the original terms of the Peace Policy each Indian Agency was assigned to some one religious denomination, and no minister of any denomination other than that which exercised control was permitted to enter the Agency or to do any religious work among the Indians, even though the Indians of the Agency were his co-religionists and desired his ministrations. In 1881 a ruling of the then Secretary of the Interior, the Hon. Carl Schurz, permitted ministers of *any* denomination to engage in mission work at will on the various reservations "except where the presence of rival religious organizations would manifestly be perilous to peace and good order." In 1883 the Commissioner of Indian Affairs gave a broader interpretation to the ruling of Secretary Schurz and permitted any religious society to engage in mission work upon any Indian Reservation, "provided they do not undertake to interfere with the conduct of agency matters." Thus the exercise of religious liberty was theoretically, if not practically, secured for the Indians. Even down to our own time the practical application of this principle depends largely upon the mental calibre and religious bias of the Commissioner of Indian Affairs, the Secretary of the Interior and the President of the United States.

The Third Plenary Council of Baltimore officially recognized the Indian Missionary Society instituted by Archbishop Bayley, and thenceforth "The Bureau of Catholic Indian Missions" became the central source of inspiration to Catholic Indian mission work and of protection to it.

As a result of the Government's invitation to the various religious bodies to educate the Indians, the mission schools everywhere came into existence as the chief civilizing and Christianizing influence, and the Government began by contract to provide out of the national treasury for the support and education of the Indian children attending them—the first contract of this nature having been made at the

suggestion of Father Brouillet, even before the inauguration of the Peace Policy, with the Sisters' school on the Tulalip Reservation, Washington. Thus did the "contract system" come into vogue.

Again the Church was found equal to the emergency. It required large sums of money to provide the many mission school plants needed on the various reservations and it required, moreover, great discretion, energy, and intelligent supervision to erect the buildings, obtain the contracts and superintend the schools once the necessary funds were available. At this all-important moment Divine Providence supplied the means. The generous daughters and heirs of the late Francis A. Drexel, of Philadelphia, appeared upon the scene and devoted a considerable portion of their great wealth to the Catholic Indian missions. The name of one of these devoted women—Mother M. Katharine Drexel—is destined forever to be stamped upon the history of the missions of this country, for not only did she give, and does she still give lavishly to our Indian mission work, but she has consecrated her life to the Indians and negroes, founding for their special benefit the missionary congregation of the Sisters of the Blessed Sacrament. In this way did the funds become available—more than \$1,500,000—which were required for the renovating and for the erecting and equipping of the school buildings.

Again, a providential role was filled by Monsignor Joseph A. Stephan, who had succeeded Father Brouillet, and who eventually became the ruling spirit in the management of the affairs of the Catholic Indian Bureau. He it was who selected and procured the sites, built the new school buildings, repaired and enlarged the old ones and secured the contracts. He it was who for seventeen years championed the cause of the missions and supervised and perfected the system of education which resulted in such a remarkable conquest of souls and bore such wonderful fruit that Protestantism, stung to the quick by the inglorious defeat it had met in the same field of effort, in a blind frenzy of revenge, endeavored to pull down the edifice that it had helped to erect, in the hope that Catholicity among the Indians might be buried in the debris. A struggle ensued which agitated the nation, and Congress, startled by the clamor of the American Protective Association, enacted into law a prohibition against the use of public moneys for the support and education of Indian children in sectarian schools.

It should be remarked here that the history of the Indian missions of the United States would be incomplete without mention of Charles S. Lusk, for thirty-two years Secretary of the Catholic Indian Bureau—a

faithful layman who, fitted by education and natural endowments to occupy a lucrative and a much more conspicuous post in other fields, has devoted his life to the unappreciated, wearing, routine work entailed upon him by his position in the Bureau.

The loss of the Government contracts was closely followed by the death of Monsignor Stephan, the battle-scarred champion of the Indian schools, and the support of these institutions, which at one time had cost the Government the large annual outlay of \$394,756, was shifted to the Catholic American public.

Another crisis in Indian affairs confronted the Church. How did she meet it? An earnest effort was put forth to raise the required funds by direct appeals for help to the Catholic laity, and Bishops and missionary priests visited the parishes of eastern cities exhorting the people to generous almsgiving towards the support of Indian schools. In this way several thousands of dollars were collected, but it soon became evident that the amount formerly supplied by the Government would never be made up by the voluntary contributions of the faithful. There were some who counseled abandoning the schools, others who favored turning them over to Government control, others who advocated gradually diminishing the number of pupils and, as soon as might be possible, placing the Indians under the parochial clergy. To all these plans the missionaries objected and the Bureau recognized the justice and weight of their opposition. To give up the schools meant to give up the missions. The schools were the homes of, and furnished support to, the greater number of the missionaries. They were the centers whence emanated the light of religion and civilization, which diffused its beneficent rays among the Indian people. The Government school was Protestant in its character and proselyting in its nature, and the abandoning of the mission school or the placing of it under absolute Government control, without a special dispensation on the part of Divine Providence, appeared to mean in the course of a few years the delivering up of all the Indian children to heresy and infidelity. The experiment of placing Catholic mission schools under Government control had already been tried, and in most instances with disastrous results. It was clearly found to be impossible to maintain for any considerable time a personnel of Catholic teachers in such schools, as even in the case of favorable disposition on the part of the Government officials the requirements of the Civil Service rendered it impossible to provide Government institutions with teachers of any par-

ticular denomination. Moreover, it evidently would be a fatal policy to cut down the number of pupils in the mission schools, as this would force the rejected pupils into the schools of the Government. And as to the placing of the Indians under the parochial clergy, there are no parishes on the Indian Reservations, and experience has shown, in instances where parishes have been formed on the occasion of the opening up of Indian Reservations to white settlement, that the Indian falls away from the practice of his religion, as, because of his habits and retiring disposition, he requires particular attention, which the parochial clergy, on account of the nature of their work, find it impossible to give.

To ascertain the wishes of those immediately responsible for the religious welfare of the Indian, an expression of opinion was sought from every Bishop having Indians in his diocese, and from all the Indian missionaries. The practically unanimous verdict was, that the mission schools were absolutely necessary and that an effort should be made to continue them as long as possible; that more churches and chapels should be erected; that catechists should be trained and sent out among the different tribes; and that, moreover, priests should be appointed to care in a religious way for such Catholic Indian children as were to be found in attendance at Government schools. Hence, instead of curtailing Indian mission work, there was a demand that its scope be enlarged. In the case of the Pueblo Indians of New Mexico, who live in villages, expensive boarding schools could be replaced by inexpensive day schools. To those familiar with the Indian tribes, however, it is scarcely necessary to make mention of the fact that the Pueblo Indians of New Mexico in their mode of life are a great exception to the general rule. Nearly all the other tribes, instead of living in villages, are nomadic in their nature and live scattered over the Reservations in such a way that it is impossible for their children to be properly cared for in day schools. The Bureau recognizes that the annual outlay necessitated by the boarding schools is large, but it contends that this outlay is necessary and that it will be necessary until such time as the Government discontinues *its* expensive system of boarding schools; that, consequently, it is the duty of the Catholics of this country to meet this demand until such time as the Indians may be adequately provided for more economically. Even now the sky begins to clear. The present Commissioner of Indian Affairs has begun to eliminate not only the non-reservation, but the reservation

Government boarding schools, and if his policy is carried out by his successors a few years will see removed from our Catholic Indians the menace of an educational system which, even at its best, seems to be destructive of the faith of Catholic pupils. I do not refer to the public school system as exemplified in the day schools of our country, the results of which are so apparent amongst us that they need not be mentioned here, but to that unnatural system of Government Indian boarding schools in which the Government, placing itself *in loco parentis*, has felt called upon to teach Indian children what it is pleased to term "non-sectarian religion."

The Bureau, then, relying upon Divine Providence, undertook what it conceived to be the only policy consistent with Catholic principles, namely, that of endeavoring to do its full duty to the Indian and to yield only when absolutely compelled to do so, in other words, to die fighting. This policy has been consistently pursued for eight years. The great question has been that of raising the required funds. The schools were put on half-pay, but with a loyalty that has ever characterized the soldiers of Jesus Christ the missionary and the teacher have struggled on in hardship and want and have not only held their own but have made marked progress, for today our Indian mission work is more extensive than it was ever before, and our schools contain a greater number of pupils than at any previous time, even when they enjoyed the bounty of the Government.

It had long been feared that as our school buildings fell into dilapidation and decay, as we failed more and more to offer the children the advantages that are lavished upon them in Government institutions, as the supplies of clothing became more meagre and food more scant, our institutions would be deserted and the work of years would fall of its own weight. But such has not been the case. The loyalty of the Indians has been made manifest by all these trials and today the poor Catholic missionary has a stronger hold upon them than he had when he was, in a sense, a representative of the wealth and power of the Government.

Last year more than \$231,000 were expended upon the Catholic Indian missions. This amount represents the returns secured: by an annual appeal which is sent out by the Bureau; by the Society for the Preservation of the Faith among Indian Children, which was instituted at the suggestion of the late Archbishop Corrigan, has received the approbation of most of the prelates of the country, and has recently been commended by the Holy Father to every Bishop

and to the Catholic laity; by that portion of the annual Lenten collection for Indians and negroes which is devoted to the Bureau for the schools—it should be remembered that a portion of this collection is given to the Propagation of the Faith, a portion of it to the negro missions, still another portion to Bishops having Indians in their dioceses for Indian work, and the remainder to the Bureau for the Indian schools; by a few bequests; by Indian Tribal funds; by the Marquette League; and the far greater portion by Mother M. Katharine Drexel, whom may God long preserve!

These, then, are the sources from which the Bureau has managed to secure the funds which keep alive the Indian missions. The Rev. H. G. Ganss, of Carlisle, Pennsylvania, and the Rev. Charles Warren Currier, of Washington, D. C., have rendered valuable assistance in establishing throughout the East the Society for the Preservation of the Faith among Indian Children and in bringing the needs of the Indian missions before the public. Father Currier is still engaged in this work.

It will be remembered that the use of Tribal Funds for the support of mission schools has been obtained by the Bureau only after a most intense and prolonged struggle. The Bureau contended that these funds were not public moneys of the people of the United States and that, although they were undivided, as each Indian of a tribe having such funds was entitled to an equal share in them, they belonged to the Indians, and that it was perfectly legitimate for the Secretary of the Interior, the Indian's guardian, to use the money of the Indian, his ward, for the support and education of his children in mission schools, provided the Indian desired that it be so used. President Roosevelt concurred in this view and ordered that contracts providing for such use of these funds be granted the Bureau, with the result that eight of our mission schools began to receive support out of Indian Tribal Funds. This was the occasion of an outbreak on the part of the enemies of the Church who sought to intimidate Congress and the President of the United States. The President stood firm, declaring that he believed his action to be above legitimate censure, and he refused to discontinue the policy he had inaugurated unless Congress should forbid it or the courts declare it unlawful. At once the war was carried into Congress and for several sessions herculean efforts were made to secure legislation that would deprive the Catholic schools of Indian help, but, to the credit of the Congress of the United States be it said, all such efforts proved futile. Then the question

was taken into the courts, and after several years, during which appeal after appeal was taken, the Supreme Court of the United States declared Indian tribal funds available for the support and education of Indian children in mission schools. This is the situation at the present time. What move our adversaries will make next, remains to be seen. Already great pressure has been brought to bear to have these funds divided and given in hand to the Indians. This, of course, means the extinction of Tribal Funds, and means also that no part of them will be used for the education of Indian children in any school, and those who advocate this measure are fully aware that the vast majority of the Indians know little about the handling of money and that the whole amount paid to them will find its way into the pockets of the whiskey dealer, the post trader, and the grafter whose name is legion wherever Indians are found who still are in possession of land or money. In other words, the contention of the bigot is that it is better for the Indian to be impoverished, to become a beggar and a wanderer than that he should have any money to his credit, a portion of which might be used, even with his consent, in educating his children in Catholic schools—a contention none the less evident because it is disguised under specious and, to the uninitiated, misleading phraseology.

The rations which the Government, in pursuance of treaty stipulations, is accustomed to give to certain Indians, including children in mission schools, were withheld from those schools in 1901 by a narrow construction of the law on the part of the Indian Office. The Bureau kept up a continual agitation for their restoration to the schools in question, which finally was brought about by an Act of Congress in 1906.

The following table setting out the sources, and the amounts derived from them, from which the funds were secured that were expended on the schools and missions for the year 1907, may be taken as an example to illustrate the manner in which the Bureau has procured the necessary sustenance for Indian mission work:

Preservation Society, Marquette League, be-	
quests and donations	\$11,850.90
The annual Lenten Collection	63,749.50
Indian Tribal Funds	28,073.51
Mother M. Katharine Drexel	127,843.40
Grand total	\$231,517.31

In addition to this, the aid to the schools during 1907 resulting from the issuance of rations may be computed at \$20,000.00.

As to the present condition of our Indian work, there are Indian missions in Alaska, Arizona, California, Colorado, Idaho, Maine, Michigan, Minnesota, Mississippi, Montana, New Mexico, New York, Nebraska, North Dakota, Oklahoma, Oregon, South Dakota, Washington, Wisconsin and Wyoming. As a result of the work carried on in these States and Territories, Catholics in greater or less numbers may be found among the following tribes: Arapaho, Apache, Abneki, Arickaree, Assiniboin, Blackfeet, Colville, Comanche, Cayuse, Chehalis, Cherokee, Chickasaw, Choctaw, Cree, Creek, Crow, Chippewa, Coeur d'Alene, Clackamas, Digger, Eskimo, Flathead, Gros Ventre, Iroquois, Kiowa, Klamath, Kalispel, Kootenai, Lackmiut, Lummi, Mandan, Mescalero, Miami, Menominee, Moqui, Maricopa, Mission, Mojave, Muckleshoot, Navajo, Nez Perce, Northern Cheyenne, Nespelem, Nisqualli, Okinagan, Oneida, Osage, Ottawa, Peoria, Pima, Paiute, Papago, Pottawatomi, Pend d'Oreille, Pueblo, Pawnee, Puyallup, Quapaw, Sklallam, Shoshoni, Stockbridge, Skagit, Swinomish, Suquamish, Skokomish, Sanpoil, Santian, Shashta, Siletz, Seneca, Sioux, Tinneh, Tulalip, Ute, Umatilla, Umpqua, Wyandotte, Winnebago, Wenatchi, Walla Walla, Wapato, Yamhill, Yakima.

According to the latest report of the Commissioner of Indian Affairs, the Indian population, exclusive of Alaska, is given as 298,472. The latest report of the Catholic Indian Bureau gives the Catholic Indian population, inclusive of Alaska, as 51,007. In the report of the Commissioner of Indian Affairs negroes, who have acquired tribal rights among the Indians, and intermarried white citizens are accounted as Indians. In the census of Catholic Indians, found in the report of the Bureau of Catholic Indian Missions, only Catholics of Indian blood are included, but the census is very inaccurate.

It may be said that in round numbers there are 300,000 Indians in the United States, and that of this number one-third are Catholics, one-third Protestants, and one-third pagans. The Catholic population is composed entirely of full-bloods and mixed-bloods, the Protestant population includes a considerable number of full-bloods, but its great bulk is made up of mixed-bloods and intermarried whites and negroes who have tribal rights, while the bulk of the pagan population is full-blood. Among the Indians the Catholic Church has not less than 94 missions and 48 boarding and 8 day schools, 186 churches and chapels,

38 secular priests and 97 priests of religious orders, making a total of 135 priests—74 native Indian catechists assisting the missionaries in their work. In her Indian educational work she employs 99 priests, 89 brothers, 364 sisters and 139 lay brothers and employees, a total of 691. She has in her schools 5,023 children enrolled and 4,053 in actual attendance. During the year 1907 the results of mission work, so far as could be learned from obtainable statistics, were 3,122 baptisms, of which number 591 were of adults, 1,328 confirmations, 1,119 first communions, 79,230 communions, 1,272 Christian burials, 491 Christian marriages. In addition to this, every effort is made to provide for the spiritual welfare of 6,002 Catholic children who are attending Government schools. A large number of priests are engaged in this work, and during the last few years, thanks to the large-mindedness of the present Commissioner of Indian Affairs, Hon. Francis E. Leupp, very gratifying results have been obtained, as is evident from the Catholic Bureau Report of 1907, which chronicles 132 baptisms, 204 confirmations, 29 Christian burials, 8,529 confessions, 6,563 communions, and 446 first communions among Catholic pupils of Government schools, and an attendance of 4,123 of these pupils in Catholic Sunday Schools.

While the Church may point with pride to what she has accomplished in the past among the Indians, and to the magnificent record of her present work, she cannot close her eyes to the grave responsibility that is upon her to sustain this work and to extend it, to the end that the light of the Gospel may be brought to the 100,000 pagan Indians who still sit in darkness and in the shadow of death, who still practice all the abominations of paganism and are a blot upon the civilization of our country. It almost passes belief that in the United States of America and in the twentieth century we should have in our midst pagans who practise revolting customs of which we are used to read as things that had been met with by the Apostles, but which we have thought could not be found in Christian lands of today. Here is a call for Church extension, here is a call for a propagation of the Faith. No question is ever disposed of until it is disposed of in the right manner, and the fact remains that our aboriginal Americans are still among the strongest possible claimants upon the Church in the United States. The question that presents itself today for answer is, shall we be true to the traditions of the past, to the missionary spirit of the Church, to the aboriginal American con-

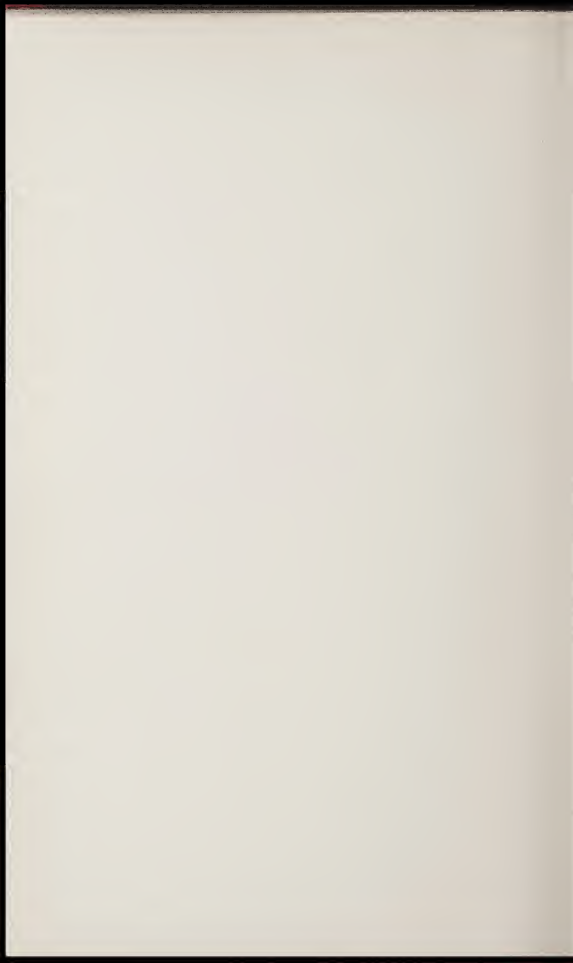
fided to us by Divine Providence—shall we continue our Indian mission work and give it the proportions the exigencies demand? There is only one answer which a true Catholic can make to this question. The Indian work should not be in the way of any other good and necessary work, neither should it be brushed aside and neglected because of any other work. If every Catholic of this country does but half his duty all domestic mission works will be amply provided for and liberal sums contributed to the missions in foreign lands. The Indian problem is by no means settled. The fate of our Indian missions hangs in the balance; it depends, apparently, on the life of one true Catholic woman—Mother M. Katharine Drexel. Are the Catholics of America content to permit their Indian missions to remain in this precarious situation?











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